



# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

ROME RULE IN MASSACHUSETTS

"DIVIDED LOYALTIES"

THE NEW PAPALIST OFFENSIVE

DECEMBER, 1925

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JAN 11 1926

# THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

330 W. 55th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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From December 1 all Persons who remit the sum of ONE DOLLAR will receive the Magazine till January, 1927

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## As Concerning 1926

A number of suggestions for improving the magazine and increasing its circulation are under careful consideration, and one of them—the insertion each month of an extract from the writings of Father O'Connor—is carried out in the Message given below. It is taken from THE CONVERTED CATHOLIC for December, 1910, and was the last year-end Message from his pen.

### THE FOUNDER SPEAKS

"What think ye of Christ; whose Son is He?" Every generation has had to answer that question. The Jews expected a Messiah, but they had their own ideas as to his coming, and there were many different opinions on the subject. A few believed on Him when He came, and the common people heard Him gladly. But the Scribes, Pharisees and Elders would not accept His declaration, as to which their own Scriptures testified, that He was the Son of God, and the promised Messiah. In the Gospel of Matthew, 22, 23, we read that when our Lord asked

this question of the Pharisees they answered, He is the Son of David. They would not go farther and acknowledge that He was the Promised One of Israel. Then He rebuked them before the multitude, in the severest terms; but He gave them hope, if they would repent, and say, "Blessed is He that cometh in the name of the Lord."

Christians who believe on Him who came to save sinners, and whose faith is counted for righteousness, have no difficulty in answering the question, "Whom say ye that I am?" As the son of man, in His humanity, the disciples said the people compared Him to John the Baptist, Elias, and other men of God. But Peter's answer finds an echo in every Christian heart, "Thou art the Christ, the Son of the Living God." On this confession of faith the Christian Church is built, and the membership of the Church is composed of those who believe in these words of Peter, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

### Praying to Saint Joseph

"Uncle Joe," writing in "Manna," St. Nazianz, Wis. (March, 1925) says: "I do not recollect having ever prayed to St. Joseph in vain." He adds, without citing his authority for the statement, "Jesus wants all to understand that, as He was obedient to this beloved saint on earth, so now He cannot refuse him anything in Heaven." "Manna" is a paper for children.

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### Why Some Jesuits Died

The back cover of "The Pilgrim of Our Lady of Martyrs," Fall, 1925, says that "The American Martyrs (Jogues, Goupil, Lalande) did not fail or quail; they fought, they bled, they died to MAKE AMERICA CATHOLIC." Let us all thank God that so far their efforts have been largely in vain. We can get some idea of what this country will be like if that aim is achieved by looking at Spain and Italy to-day — especially Italy.

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### Masaryk a Converted Catholic

A supplement in English and French to the "Sparks of Constance" mentions President Masaryk's seventy-fifth birthday, March 7, 1925. It gives a sketch of his life, his conversion from Catholicism, and a saying of his which has become a watchword, "The question of Bohemia is a religious question." "He is not ashamed to declare that he prays regularly. His Bible is full of written remarks and comments."—Hus-site Journal, Pittsburgh.

### The Camel Getting His Head In

In a report of the Y. M. C. A. Convention at Washington it is stated that managing boards also received the discretion of electing 10 per cent. of their body from nominees who would accept as a personal declaration of purpose the "Paris basis" of 1855, requiring personal faith in Christ, but not specifying membership in any church.

Advocates of a change desire to have the international convention pass a resolution originally submitted by F. Louis Slade, of New York, permitting office-holding as well as active membership to students not necessarily members of Evangelical churches, but who subscribe to a statement of purpose, which includes effort "to lead students to faith in God through Jesus Christ," and to "lead them to membership and service in a Christian church."

This will, of course, make it possible for the emissaries of the Vatican to inaugurate their work of making America Catholic within the organization. But it would seem from the wording of a descriptive paragraph that representatives of "modernism" and Unitarianism are also to be admitted, and we are told that the proposed change will make the Association "conform more to the forward-looking requirements of the churches." Just how Unitarians and Roman Catholics can give "richer content" is not explained, and we doubt if Sir George Williams, the founder, would have welcomed them.

### Restrictions On Protestantism

It is now a crime in Italy for any person or newspaper to criticize in any way the Roman Catholic faith or Church. As a result, evangelical papers, in spite of carefully chosen and moderate language, are frequently confiscated—particularly *L'Evangelista* (Methodist) and *Conscientia* (Baptist), both published at Rome. Per contra, Fascist and Catholic papers are allowed, not simply liberty, but something approaching license. The position of Protestants in Italy may, indeed, at any moment become tragic—if wild and whirling words really presage corresponding action. In Mussolini's own paper an astounding article has been reprinted in which the Holy Inquisition is glorified without stint. The article speaks of "the barbarous principles" of Protestantism, and referring to the endeavors by any and every means to stamp out the new doctrine in bygone days goes on to say that "so inquisition, tortures, wholesale slaughterings, appear to us now as truly heroic acts, accomplished for the greatest glory of God." The extermination of the Huguenots in France is specially mentioned as a meritorious act! What does all this portend?—The Christian World, August 13.

### Problems at Zizkov

Zizkov is now a part of Greater Prague, Czechoslovakia, 70,000 population. "The Hussite Journal" (Pittsburgh, Pa.), describes the problem of the Czech Brethren pastor. Of his members 50 per cent. live in one

room; 30 per cent. in two rooms; 3 per cent. in four rooms. This shows the financial and social status of the Church. After the armistice sixty laymen, with the pastor, visited throughout Zizkov, and in half a year gained over 7,000 accessions. Some of these were dropped later, but training has been given to the converts, and the church members 8,000; 90 per cent. of them have come from Catholicism, and they did not contribute to their Church. Now, sometimes, with touching joy and sacrifice, they contribute a total of 50,000 crowns a year. This is absolutely necessary to maintain the Church, for it is the center of life for its members, open daily except Saturday, costing for light and heat alone 10,000 crowns a year. If funds were available this Church could be divided into three churches, but buildings and workers could not be provided by such poor people. Any contributions in aid of this pastor will be promptly forwarded to the Treasurer of the American Hussite Society in Pittsburgh.

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The Baptists of Hungary, beginning their church life in 1900, now have 30 churches and about one-third as many missions; their membership is about 1,600. They are organized into a vigorous Union, which maintains three periodical publications, promotes aggressive evangelistic and missionary plans, standard Sunday-schools and young people's organizations, and enthusiastically supports the general denominational program.

### An Odd Paragraph

This odd paragraph appeared in the "Watchman-Examiner," Sept. 24:

"Columbus Day has become the day for Roman Catholic demonstrations. It ought not to be so and Protestants ought not to permit it to be so. Christopher Columbus belongs to us all. It so happened that he came out from a Roman Catholic country before the birth of Protestantism. If we are to continue to have Columbus Day we ought to insist that it shall not be in the interest of any religion."

How can Protestants prevent Columbus Day from being used for Papalist demonstrations to remind politicians of the number of votes supposed, rightly or wrongly, to be controlled by the priests of alien "Rome"? As to Columbus belonging to "us all," it seems passing strange that anyone with the slightest knowledge of the man would desire to possess any interest in him in the above sense. It is true that he discovered the New World, but he died ignorant of the existence of the mainland of the United States. He was a typical Catholic of his time and represented all the fanatical bigotry incarnated in Queen Isabella, who introduced the terrible Inquisition into Spain. He may be said to have been the first slave trader in this Hemisphere and his administration of Hispaniola was so cruel and abominable that even the Dominican friars (whose order administered the horrors of the Inquisition) loudly protested against it to Ferdinand and Isabella. His difficulties in obtaining funds for his voyage were chiefly due

to his greed and avarice and the exorbitant rewards he claimed in the event of success. While it is true that Columbus sailed before Luther began the Reformation, its chief teachings had already been promulgated by Wycliff and Huss. The idea of Baptists having a parade in honor of Columbus seems almost comic, when it is remembered that if he had by any chance found anybody in Hispaniola who believe what they do, he would probably have burnt them all as heretics.

### Vatican Enlists Four Yale Professors

Incredible as it may seem the Vatican agents have succeeded in enlisting three professors of Yale University in its warfare to "make America Catholic." The Boston "Transcript," Aug. 26, New Haven correspondent, in writing of the opening of Albertus Magnus College, "the first college for Catholic women in the United States," says that the faculty will include Professors Nicolas Moseley, J. E. McLonough and W. MacDagar, and even more surprisingly still that the curriculum has been prepared by Prof. E. Hershey Sneath, of the Yale Divinity School. Compared with this performance the placing of a Roman Catholic among the Regents of Harvard University seems a relatively insignificant matter. These Yale educators are becoming active propagandists of the Papalist religio-political cult, and incidentally bringing the prestige of their great university to the help of the Roman hierarchy in its machinations against the liberties of the American people. Surely this ought to galvanize the most "speechless" of Protestants into action.

### OF CERTAIN EDUCATION

Any system of education that allows the teaching of the falsehoods in regard to such historical events as the Reformation and the fall of the Temporal Power of the Pope as are published in the Papalist journals is contrary to the best interests of the scholars and of the nation at large.

No system of education that permits the teaching of untruths with regard to historical personages such as Henry VIII, Queen Elizabeth, Luther, Knox, and Huss should have any place in this country.

Any system of education that creates a mentality that puts the political principles contained in the Encyclicals "Immortale Dei" and "Longinque Oceani" of Pope Leo XIII above the Constitution of the United States is inimical to the peace and welfare of the American nation.

Any system of education that will create a mentality that will boycott and persecute any member of the Church who disregards or disobeys the Canon Law of Rome has no place in any nation with a Government founded on democratic principles.

Any system of education that creates a mentality that believes that a priest can at the celebration of Mass, change by an incantation a wafer of flour and water into the actual "body and blood, soul and divinity" of our Lord is certainly inimical to the public policy of the American people.

### The Pope and "Knightly Service"

In the New York "Times," July 1, Pope Pius XI is quoted as having said to Mr. Flaherty, Supreme Knight of the K. of C., concerning that body: "You are a select body, rendering true Knightly service, always ready to break a lance in the good cause." So far as New Jersey and New York are concerned the chief items of this kind attributed to the Knights of Columbus are attacking citizens leaving perfectly lawful assemblies with clubs and stones, and damaging their automobiles by hurling bricks at them. It is presumed that this is the kind of thing that the Pope approves and calls "Knightly service."

The First Baptist Church in the United States was founded in Providence, Rhode Island, by Roger Williams, in 1639. He made Rhode Island the first State in which full religious liberty and absolute separation of church and State were constitutionally guaranteed and actually practised. From a beginning marked by violent opposition and persecution in New England, the denomination has grown till it ranks as one of the two largest bodies of Protestant Christians in this country.

Never forget that the Roman Church is the most bigoted organization in the whole country. One good reason is that it is the only one that professes to be "the only true Church."



## SERVICES AT CHRIST'S MISSION

On Sunday, October 25, Mr. O'Donoghue, a mission worker in Williamsburg, related some of his experiences. He and the converts who testified with him had all been brought up in the Church of Rome.

On Sunday, November 1, the Rev. S. L. Testa gave an interesting account of his career "from water-boy to pastor." He described his experiences in Italy before he left his native land to come here. The parish priest informed him that all Americans were not Catholics, and that he would see some Protestants there—very bad people, who, among other vices, worshiped the skeleton of a horse. Upon arrival here he found that a great many people did not belong to his Church, and he felt some curiosity to test the truth of the other part of the priest's warning. Cautious inquiries led him to the selection of the Methodist Mission Church at Five Points as a place where he would be likely to see the Adoration of the Skeleton of the Horse. This would be something of a novelty to him. When he entered the building he saw no such object of worship, but presumed it would appear at some point in the service, because the holy priest in Italy of course could never be supposed to tell a lie even about heretics. When the service began he heard the familiar creed, and there was nothing in the sermon in which he could see any special harm. But, alas! the Skeleton of the Sacred Horse had not appeared when the benediction was pronounced. He then inquired of a

deacon when this Adoration would take place. Just how the deacon conveyed the idea that the holy man in Italy had drawn on his imagination for his facts was not stated in detail, but the deacon, seeing that he was really an earnest seeker after the truth, took him to his house and showed him the way of eternal life. But it was not until a lady living in Plainfield, at which place Brother Testa was working as a water-carrier to a number of Italians engaged in construction work, gave him and the other laborers also a tract for each, that he entered into the full light of the Gospel.

On Sunday, November 8, the Rev. C. W. W. Dane, of St. James United Presbyterian Church, Brooklyn, gave a learned address on "What Savonara Would Do in New York To-day." It was a very fine discourse, and Dr. Dane said that in the last nine months 25 Catholics had joined his church, most of them because of the indelicate and worse questions asked by priests in the confessional.

On the four Sundays of this month the speakers will be: (6th) Detective Smith, N. Y. Police Department, "The Best Way to Deal with Criminals"; (13) Rev. S. Needleman, a Converted Hebrew, "Why I Believe in Jesus Christ as the Messiah"; (20) Rev. H. Fisher (N. Y. Civic League), formerly missionary in Panama, "The Cross at the Crossroad of the World"; (27) Rev. S. L. Testa, "The Religion of St. Stephen."



## THE "TIMES" ROMAN PROPAGANDA

Elsewhere will be found more extended reference to the specious and cunning Roman propaganda to which the "New York Times" has opened its advertising columns. Let no one dismiss either its significance or its importance by the groundless reflection that no sensible people will be misled by that "kind of stuff." Twenty years ago, when Father O'Connor gave warnings of what we see now, he was met by assurances that the American people would know how to deal with any such situation when it arose. It is doubtful, however, if Father O'Connor ever expected his widow or the writer to live long enough to read anything like the Kate Sargent articles in the October and November "Forum." The fact is that the Roman hierarchy having made satisfactory progress toward making "America Catholic"—and this was described in a Jesuit magazine quoted elsewhere as the objective for which certain Jesuits laid down their lives in the eighteenth century—they are now mobilizing the laity to make *Americans Catholics*—quite a different proposition, and far more serious in some respects, although the denominational leaders do not seem to realize it. This "Times" fire on Protestantism has been going on for a month, but so far no denominational organ has directly or indirectly done anything to protect its readers from the misleading statements in virtually every advertisement. Last week the Paulists were holding forth on evolution in

the Editor's own dining-room on the radio, and he has received at his home two pamphlets of characteristic Catholic misrepresentations of doctrine and history sent in the business envelopes of large commercial houses. The Brooklyn "Tablet," Nov. 7, has this in the Managing Editor's Department: "Each week there is some article appearing in the paper which might make good propaganda for some non-Catholic friend. It might make him broader, influence his opinions, make his life better, or even lead him to the true Church. A number of our readers are now engaged in trying to reach those outside the fold. Good salesmanship consists not only in getting increased orders, but new customers. Good Catholicity should extend to getting more converts. Outside us are thousands waiting to come into the Church. We must get to them. The person who helps feed a starved brain or soul, or to pass on the Gospel of truth, is doing as charitable a work as giving a starving man the price of a meal."

Let no one withdraw into a fool's paradise by thinking that the American people "will never" do this or submit to that. We have to-day in Italy, a country "made Catholic"—quite à la Boniface VIII—the sword in the hands of kings and princes wielded at the will of the priest. We see complete suppression of civil liberty and liberty of the press, and apparently Freemasons have no more civil rights. If it were not for the

Italian debts to this country and England we should probably see the expulsion of all British and American pastors and teachers.

We also see Rome Rule in New York and a dozen other cities, together with open defiance of Federal law and of the Constitution wherever the alien Church is established. Yet the American Protestants not only "stand for" perpetuation in office of these alien-hearted politicians, but actually vote for them!

What all Americans, whether Protestants or not, need to understand is that whether "America is made Catholic" by making Americans Catholics or by other means, the Republic of Washington, Grant and Lincoln will disappear in fact, whether it does in name or not.

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### LIKE PRIEST, LIKE PEOPLE

Elsewhere will be found comments on the lying Papalist propaganda being conducted now by daily advertisements in a metropolitan paper, inserted by "a Pittsburgh business man." It is possible to deceive as much by the omission of essential facts in stating a proposition as by direct untruths themselves. A good example of this occurs in the Brooklyn "Eagle" of Nov. 2, in a sermon by Rev. Dr. W. F. McGinnis, of the Church of St. Thomas Aquinas, Brooklyn, on "Saints of the Church." The two-column report contains not a single word about what the Church makes the chief business of the saints, interceding with God, or with Jesus Christ to give blessings, to the granting of which their hostile feelings towards

sinners are opposed. Two quotations are given from M. Ollier, the founder of the Sulpician Fathers, with regard to the virtues of saints, but he does not quote the passage cited by Dr. Pusey in "An Eirenicon," in which he said (pp. 102-103): "We are very unworthy to draw near unto Jesus, and He has a right to repulse [rebuter] us, because of His justice, since, *having entered into all the feelings of His Father from the time of His blessed Resurrection, He finds Himself in the same disposition with the Father towards sinners, i. e., to reject them*; so that the difficulty is to induce Him to exchange the office of Judge for that of Advocate, and from a Judge, to make Him a suppliant. Now this is what the saints effect, and especially the most Blessed Virgin." (Italics Dr. Pusey's.)

Of course the reason for the omission of even the idea contained in this passage is obvious to the most casual reader.

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In "The Catholic Club Bulletin," Sept., 1925, it is stated that the Pope is infallible when he treats of "the fact that St. Peter was Bishop of Rome." Without going into a controversy as to this statement, it is worthy of note that in the Book of Revelations, while our Lord Himself sent messages to the pastors of seven different churches, that in Rome is not even mentioned, nor did the Seer of Patmos make any reference to any "visible head" of the whole Church either there or anywhere else. Nor does any New Testament writer.

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An excellent present for your Pastor — "Foxe's Book of Martyrs."

**"THE CONFLICT OF DIVIDED LOYALTIES"**

This is the sub-title of Gino Speranza's book, "Race or Nation"—a most important book that ought to be in the library of every pastor and of every officer of every patriotic and young people's society. The phrase could have been more accurately worded "The Conflict of Antagonistic Loyalties," because loyalty to the Vatican and loyalty to this Republic—spiritual loyalty, at any rate—cannot exist in the same person.

The book is the result of personal observation in many parts of the country, and much of the evidence he uses is taken from first-hand study of specific groups in the large, cohesive foreign colonies within our borders which have over a long period stubbornly resisted amalgamation. It is not heightened for effect but stated calmly and with a just and appreciative selection.

If this country is ever made really secure from the menace of the Papal Peril, the articles in "The World's Work," beginning Nov., 1923, forming this book, will stand out as having been the first warning of its kind appearing in a high-class magazine. There are ten chapters: The American People and other Peoples in America; then four on Mass-Alienage and Our Legal Traditions and Practise, and Our Political Life, and American Spiritual Life, and Our American Social Life; The National Issue of a Common Language, and also of a Common School; The Persistence of Racial Characteristics; Reactions, and Remedies.

So that on the whole, within the compass of less than 300 pages, the large

questions dealt with are fairly well covered.

Of course there is much in the book that does not directly bear upon the Roman Church, but as the greatest anti-American pressure on our body politic comes from the vassals of the Vatican, the work of its priests naturally receives much attention. Many of his readers will think his opinion of the "Americanism" of individual Roman Catholics unduly optimistic, and not a few will question his judgment expressed on p. 101 that in our early days it was "fortunate both for the Roman Church and the young republic" that the Rev. John Carroll was a man "imbued with American thought and feelings." It was undoubtedly fortunate for Rome, but no one can doubt that to the extent that he was really imbued with American thought he was not "the genuine article" as a priest of Rome, and accordingly his words and works gave the people of his day a totally erroneous idea of what the Vatican really stood for, and prevented a realization of the fact that it was then, as it is now, the deadly enemy of everything for which this Republic stands. That Washington himself was deceived in this way is shown by the fact that in his farewell address he said: "with slight shades of difference, you have the same religion, manners, habits and political principles." Had Rev. John Carroll shown up the true character of Rome as Cardinal O'Connell did at Washington at the Holy Name Convention last Fall, Washington had never spoken of "slight shades of difference" between Presbyterianism or Papalism, or have

intimated that Catholics had the same political principles as Protestants. But as against this one passage the content of the book as a whole cannot fail to be informative in a high degree and can hardly fail to "wake up" many good citizens who are living in "a fool's paradise" with regard to the future of this nation, placing their confidence in the "good sense of the American people" to deliver them from any situation created by enemies of all the fundamentals of our social and political system and whose great aim in life is to "Make America Catholic."

The chapter on the influence of alienism on our social life is deserving of special attention (pp. 140 and 141), and its assertions are receiving sinister endorsement every day in the criminal records of the daily papers.

The chapter on a common language deals with a situation which has been created by non-Catholic citizens as well as Roman priests, though not for the same purpose—namely, to hinder the Americanization of their people, and also to prevent them from learning the extent of their privileges as citizens of the Republic.

Conditions in Louisiana are presented in considerable detail in the chapter on "a common school," but much of what the author says about that State would doubtless be, in the main, largely true of many communities in New England, New Jersey, Illinois, Ohio, and other States where there are large colonies of Rome-ruled people alien in mind to all American fundamentals, and possessing a vote with which to carry their mind-alienism into effect when occasion arises.

On pp. 187, 188 we read that among these "citizens" "loyalty to the Church is identified with loyalty to the nationality;" and that among Poles and Lithuanians religion has become the most powerful source of resistance against Americanization. In 1913 the Lithuanians maintained twenty-two primary schools in which the children were taught both English and their mother tongue. The teachers in all these schools were nuns. (Parenthetically, it may be remarked in passing, that this chapter tends to put teaching nuns, as a class, in the front ranks of the enemies of the nation as training such children on a wholesale scale in principles antagonistic to those of our country.) A foreign observer is quoted as saying (not, however, for American readers) that "it is thanks to the Church and the school that many hundred thousands of Lithuanians have not been absorbed in the great nation." Of course, in the main the same is true of the great body of Roman Catholics throughout the nation—they have "not been absorbed"—and their high priests do not intend they shall be, because if they do, they cease to be Catholics—in spite of all that prating priests may say to the contrary.

On p. 235 ("Reactions") is this passage, which should certainly put pep and determination into the heart of every real American to do his share in the defense of "the American people," bearing in mind that frequently the best defensive is a vigorous offensive: "The American people have lawfully struggled for other cherished national possessions [than the English language]; for a dis-

tinctly American public school system, and for those moral ideas and habits, instinct in the democracy, which the alien-minded ignorantly and contemptuously call Puritanism. In their every fight—from that for the observance of the Christian Sunday, to that for the restraint of intemperance—the American people have been opposed and generally beaten by the mass-alienage in the republic."

And though the author does not say so, that mass-alienage is—and always has been—mainly made up of the alien-hearted, alien-allegiant "subjects" of the Pope.

The book deserves much more space than we have at command. Its author has mastered the philosophy of the numerous and many-sided problems that he discusses, and produced a scholarly presentation that ought to lead to real action on the part of all true Americans who read it.

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### OUR SPIRITUAL INHERITANCE

The following letter appeared in the Springfield (Mass.) "Republican," Oct. 24, 1925:

To the Editor of "The Republican":

The great self-governing churches of America will read with grateful appreciation President Coolidge's address to the Congregational council last Tuesday. The President's clear and cogent statement of the intimate and essential relation between "the prevailing religious convictions of the people" and "the forms and theories of our Government" will furnish

many a pulpit theme throughout the country.

The part played by the free churches in the forming of our national conscience, and hence of our institutions, has been too often depreciated or forgotten, but with the call for rededication to American ideals which is sounding everywhere, it comes to our minds with compelling emphasis. As Gino Speranza says in his powerful book, "Race or Nation," "we have come to a point in our national life when such facts are publicly and ignorantly challenged and such truths aggressively defied." It is for us to defend our spiritual inheritance.

TALCOTT MINER BANKS.

Williamstown, October 22, 1925.

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### KIND WORDS

From Illinois:—"Enclosed please find draft for \$5, in renewal of my subscription to the Magazine, the remainder to be used where it is most needed. May God bless you in the work you are doing."

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From N. Y. State:—"I am thankful for the privilege of reading THE CONVERTED CATHOLIC, it is so interesting and instructive concerning God's truth. I often find myself wishing and praying for the Mission and believing it is truly Christ's—that He is its head. I enclose a P. O. O. for \$14, part of it to pay for four publications advertised (titles given), the remainder for the Mission."

### THE STUDY OF RELIGIOUS HISTORY

The Philadelphia "Public Ledger," May 5, had an interesting article by Robert D. Towne, in which he laments the negligence on the part of all denominations as to their past history. It contained the following:

"This strange negligence has had many damaging results. For one thing, it has kept the people in ignorance of many of the most thrilling chapters in our history. The greatest names of the Republic have only the pale radiance of the most distant stars because of this denominational negligence and a subtle public distaste for sectarian renown. . . .

"If the people knew a little more about the great battle between Arius and Athanasius, between Augustine and Pelagius, between Abelard and Bernard, between Luther and Eck, Calvin and Francis I, they would be better able to appraise denominationalism, both as to its evil and its good.

"A fresh study of modern denominationalism would throw a flood of light upon the whole subject of religion and go far to work a great revival of interest; for religion, through the many denominations and sects, has probably been the most essential democratizing and liberalizing force at work in the world, ancient and modern.

"It is constantly asserted until it has become a commonplace that religion and democracy are twin brothers. It would be far more helpful to the cause of civilization if we could

see that religion and democracy are not merely brothers, but the two sides of the same thing, and that all the most powerful motivations of true democracy have been essentially religious.

"Take out of our American beginnings the work of Pilgrim and Puritan, of Quaker and Quietist, of Moravian, Anabaptist and Huguenot, of Catholic Charles Carroll of Carrollton and of Lord Baltimore before them; ignore all that was done by the Wesleys and Whitefield, by Brewster, Winthrop, Vane and Harvard, by Doughty and Denton, by Roger Williams and Physician John Clarke, by Coke and Asbury, by White, Seabury and Provost; in short, wipe out the zeals and renowns which are marked sectarian, and thus largely dismissed from popular history, and at once there will disappear from the American record that which, in the main, accounts for America."

It is to be hoped that the denominational press and pulpit—also the leaders of all the young people's societies—will take heed to this important pronouncement, and take action upon it. Its only weak point is that in the fourth paragraph the writer would have been more accurate if he had used the word "Protestantism" instead of "religion," because Catholicism is in its fundamentals antagonistic to all democracy, as can be plainly seen in many Vatican official documents of our own generation, without going back to those of the Middle Ages.



## PRESBYTERIANISM IN OUR HISTORY

A study of American history as set forth by the Vatican propaganda sheets would create the feeling that this nation was indebted to the Roman Church not only for its religious liberty, but also for the success of its arms in the Revolutionary War. Those who think so may receive a jolt when they learn that Presbyterians had some share in these things as well as Catholic Irishmen and Frenchmen who were actuated far more by hatred of England than any sentiment in favor of liberty. The "Brooklyn Eagle," Nov. 2, has a sermon by Rev. Dr. William Carter on "The World's Challenge to Presbyterianism." In it he says: "What shall we say of Presbyterianism in our nation as a whole? More than the Catholics who discovered the land, more than the Episcopalians who founded the first settlement; the dissenting, non-conforming Puritan Presbyterians and Congregationalists, or Independents, have molded and built up this nation and, of the two, the historians give chief honor to the Presbyterians.

"Democracy! Republicanism! Liberty! These are the shibboleths of Presbyterianism and these are the ideas on which they built this nation with their Congregational brethren. They left their other lands because the idea of monarchy was so distasteful to them. God alone was Lord of the conscience. No king or hierarchy could bind them either in Church or State. It was James I, who knew Presbyterians only too well, who said: 'Presbytery and monarchy agreeth no better than God and the devil!' It was Edmund Burke who

warned the House of Commons of the temper of these Presbyterian Revolutionary Dissenters and Puritan Non-Conformists and said that the Revolution was 'The dissidence of dissent, the protest-antism of a protest-ant religion.' And it was another member of the British Parliament who exclaimed that the 'American uprising' was none other than 'A Presbyterian rebellion!'

## Elders in the Revolution

"At the Battle of Cowpens, one of the turning points of the Revolution, it was General Morgan and General Pickens, both Presbyterian elders, who commanded and made possible that glorious victory. At the Battle of Kings Mountain, another turning point for the Revolutionary forces, it was a gallant company of Presbyterian elders who were in command: Colonels Campbell, Cleveland, Shelby, Sevier, Hamilton, and Williams, and the body of their troops, who won this victory under them, was gathered from Presbyterian settlements. And it was a Presbyterian minister who, at a battle fought near his church, seeing that the American patriots were running short of wadding for their guns, brought out the hymn books from the church and tearing them up, shouted: 'Here boys, give 'em Watts.'"

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The first Baptist Church in Czechoslovakia was organized near Prague in 1885 with sixteen members. There are now twenty-five organized churches; 3,146 members; twenty church buildings; 155 preaching places; 98 Sunday schools.



## ROMAN CATHOLIC ITEMS

"The Catholic School Journal," Sept., 1925, says that "A saint is one who is in the enjoyment of the beatific vision, and has been presented by the Church for the *public worship* of the faithful" (*italics ours*).

The anti-Romanism of the Irish Church founded by St. Patrick is alluded to in an article in "The Catholic School Journal," Sept., 1925, magnifying the services of Irish missionaries to England and the Continent of Europe. The writer says: "Aldhelm raised Malmesbury, founded by the Irish, to one of the foremost places of instruction in England. Fearing that the Irish would run into heresy, he thus wrote one of the young Englishmen just returned from Ireland: 'Why does Ireland pride herself upon a sort of priority, in that such numbers of students flock there from England, as if here upon this fruitful soil there were not an abundance of Argive or Roman masters to be found, fully capable of solving the deepest problems of religion and satisfying the most ambitious of students.'

"Loyalty to Rome, together with a fear of Celtic Christianity, fully explains the jealousy of Aldhelm. In fact, a residence in the Irish schools was a common explanation of the possession of unusual scholarship." This was in the seventh century.

"Agilberct, later a bishop of Paris, spent in Ireland several years as a student, and he was not the only Frank who went thither. The superiority of the Irish seminaries of learning was destined to be impaired by the contro-

versy about the time of celebrating Easter, the administering of baptism, and the form of the tonsure as well as by the Danish invasions."

These three differences between the Roman cult and that of St. Patrick had existed from the time of St. Patrick himself, who received his Bible Christianity from the Eastern Church.

"The reason why the devotion to the Holy Ghost occupies so small a place in the religious life of even Catholics, is that it is above all else an intellectual devotion, that requires some spiritual depth, and even Catholics prefer to have their devotions shallow and as little troublesome to their intellects as possible."—"The Paraclete," Cornwell Heights, Pa., Sept., 1925.

We imagine that those persons who know the most about the indwelling of the Holy Ghost would be the last to describe it as an "intellectual" experience. It is with the heart that we believe unto salvation, and the deepest and most abiding spiritual emotions and experiences are far removed from the intellectual activities of the individual. Without pretending to understand the precise meaning of the last sixteen words, we should think that taking them at their face value, they contain the explanation of why Catholics are Catholics at all.

The Mexican mission on the coast side of San Francisco Bay is under the direction of Rev. Edward W. Watson, former missionary to Cuba. Steps are being taken to purchase the present building of Beth Eden Baptist Church.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### BE NOT IN CONTINUAL FEAR OF GOD

For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons.—Romans viii, 15.

We know that to them who love God, all things work together unto good.—Romans viii, 28.

We have known, and have believed the charity which God hath to us. God is charity; and he that abideth in charity, abideth in God, and God in him.—1 John iv, 16. [In the King James Version "charity" is rendered "love"—a manifestly stronger word.]

If any man love me, he will keep my word and my Father will love him, and we will come to him and will make our abode with him.—John xiii, 23.

For the Father himself loveth you, because you have loved me, and have believed that I came out from God.—John xvi, 27.

I am with you all days, even to the consummation of the world.—Matthew xxviii, 20.

He hath said, I will not leave thee, nor will I forsake thee.—Hebrews xiii, 5. [Here again the King James Version, rendering the word "not" as "never," makes the promise much stronger.]

In the Jersey [City] Journal, Oct. 24, 1925, is a notice of the Fifteenth Anniversary requiem high mass for Myles McSweeney at St. Mary's Roman Catholic Church. The "sons and daughters" add the words, "Gone, but not forgotten." The observance of this ceremony affords proof not only of the affection which Mr. McSweeney inspired in the hearts of his children, but of their worry over the present condition of his soul. In other words, they are victims of the "spirit of bondage" "in fear," from which the Apostle Paul tells the Christians in Rome, in effect, that they have been delivered, because in the preceding verse they have become the sons of God, having followed the Spirit of God. The fact is that the McSweeney family have never been taught that they are the sons and daughters of God in the sense indicated by the Apostle, and that they have a totally erroneous view of God's attitude towards them, and of the atonement that Christ wrought for them on the Cross. Theirs is a religion of fear much the same in character, though different in form from the Animism of Asia. In China millions of people live in constant fear of the spirits of the dead, to which at certain times of the year sacrifices are made that must, in the aggregate, cost millions of dollars.

But this Catholic family has much the same dread of God as those Chinese have of the spirits of departed persons. Indeed, their Church has not only taught them to so look upon God, but every day there is offered up a propitiatory sacrifice to God the Father of the body and blood, soul and divinity of our Lord. They have also been told that the intercession

of the Virgin Mary and of so-called "saints" is necessary to obtain any desired blessings from Christ Himself.

Now religion is not a matter of creeds or dogmas, but of experience arising out of the personal relations between God and the individual. It is a matter of FACT; a man has become "a new creature in Christ Jesus," or he has not; he has been transformed from a rebel against the Divine Government into one of the "sons of God," or he has not. He is either "in Christ a new creature" with whom "old things are passed away" and "all things are made new," or he is not. Few Roman Catholics have the experience thus set forth by the Apostle Paul in II Corinthians v, 17, because their Church does not teach any such thing. The creed of Pope Pius IV says that the graces of God are communicated through "sacraments" not one of which changes—or even touches—the heart or the soul of the individual. The writer once asked Father O'Connor, who had been a confessor to the nuns in a convent, what percentage of truth he thought there might be in the stories continually being published about immorality in those institutions. He gave no direct reply, but said, "You must remember that none of those people are CONVERTED. If you take fifty unconverted men—or a similar number of unconverted women—and shut them up in a building their conduct will be—subject, of course, to certain rules—like that of a similar number of other unconverted people; while the personal character of the head of the institution will naturally be to a large extent reflected in the lives of those under him or her, as the case may be. If the head is very 'pious,' with a strong religious bent, many of the others will be influenced thereby. Whereas if the head is a person with worldly or secular tastes, that mental attitude will also be reflected in the minds and lives of 'sisters' or 'brothers.' But the essential thing to remember is that none of these people are CONVERTED."

This word has a widely different meaning among evangelical Protestants from what Catholics mean by the same word. If a Methodist, say, goes to a Roman priest, receives "instruction," and decides to join the Pope's Church, he is called a "convert." But all that he has done has been to exchange one set of theological propositions for another set of a different character. There has been no change of heart, nor has the soul been affected in its relation to God. The word "converted," as Father O'Connor used it, denotes the change of heart and life referred to in the preceding paragraph. Of course no Methodist or anybody else who had experienced the real conversion to God described by St. Paul, would think of exchanging the liberty of the children of God for the bondage of Rome; the complete atonement of Christ on the Cross for the incomplete sacrifice of Pope Pius IV, with its need of daily repetition, in the Mass, and the fires of Purgatory to complete the cleansing of the soul unaccomplished

by the blood of Christ—to mention only a few divergences from the Gospel of Christ and His Apostles.

O Catholic friend, the facts of the case are these: 1. God so loved the world (including you) that He sent His Son into the world to be offered up for your sins—the Just for the unjust—that the broken Divine Law might be vindicated; 2. God loves you personally now as much as He ever did, and is more anxious to forgive your sins than you are to be forgiven; 3. What has been said in 1 and 2 about God the Father is equally true of Jesus Christ Himself, and there is absolutely no need for the intercession of the Virgin Mary or "saints" to gain either attention or sympathetic interest. Your own New Testament contains invitations to come to Him personally (Matthew xi, 28, 29; John iv, 10-13; v, 24; vi, 37). 4. If you pray to Him direct—as if He stood before you in person, forsaking sin (not merely being sorry for it) and making a complete surrender of your heart and life to Him, you shall soon know the joy of His salvation. You will exchange a religion of fear for an experience of the love of God and the assurance of the Divine presence and blessing in all the circumstances of every-day life.

Exchange your man-made "Faith" (made in Italy, not Jerusalem) for the glorious Fact set forth in your own New Testament by Jesus Christ and His apostles. Start the New Year with the glorious New Experience of the real salvation purchased for you by our Lord for all men—once for all—on the Cross of Calvary.

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"Our Colored Missions" says that Mr. Bryan "earned Heaven that day when he withstood the gibes of the agnostic counsel and accepted the foreseen jeers of a godless press." Salvation is the gift of God to all who, repenting of their sins, as that phrase is used in the evangelical sense, accept for themselves the atonement wrought by Christ on the Cross for all men once for all. Nobody ever has "earned" Heaven or ever will.

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"In the most pagan of our State Universities these old Nativity and Corpus Christi plays are presented with respect and received with reverence."—N. C. W. C. Bulletin, Sept., 1925.

"The Church teaches that by an anticipated application of the merits of Jesus Christ, the Saviour of mankind, the Blessed Virgin was preserved from original sin. Hence Jesus Christ redeemed Mary, His mother, by preserving her from the slavery of sin, as He redeemed sinners by paying their ransom and taking away original sin from them."—"Catholic School Journal," Sept., 1925. Nevertheless, the mother of our Lord said herself, "My spirit hath rejoiced in God my Saviour." He could not be her "Saviour," if she had had no sin or sins from which to be saved. And this would have been her condition if the above teaching of Rome were true.

**"THE RELIC"**

This is the title of a typically Catholic novel by a Portuguese author, Eca de Queiroz, who died in 1900. If a non-Catholic had written it bitter would be its denunciation by the Papal propagandists, and the somewhat shopworn words "bigotry" and "intolerance" would be quite insufficient to express their indignation. It is in reality an attack on that particular superstition of the Roman Church that makes alleged "relics" objects of "devotion"—to use no stronger word—to the unfortunate people whose knowledge of the Bible and all the most important things of life has been limited by the machinations of the priests of Rome. When Roman Catholics do set out to make things uncomfortable for the "men higher up," they do it after a fashion quite foreign to the Protestant "mind." When, some fifteen years ago, the countrymen of the novelist decided to rid themselves of the incubus of Papalism, and of the presence of at least some of the religious orders, they accorded treatment not only to the monks but even to the nuns, that no Protestants have ever shown to Catholics, so far as we know, since the sixteenth century. Of course the reason is to be found in the fact that there is nothing in the religion of Rome to change the heart, kindle or intensify spiritual aspirations, or to renew a right spirit in any one.

This book is an example of similar results in the mind of an intellectual Papalist. One would suppose that any such thing as "spiritual" life

was totally unknown to him. He writes even of sacred things with a levity that some Protestant readers will deem very much like blasphemy—apparently, however, without any intention of doing so. The simple truth seems to be that his mind works that way, and he knows no other. Of the real Gospel of Christ or of its practical teachings this Portuguese novelist does not seem to have the most rudimentary knowledge.

The book itself is somewhat like "The Glories of Don Ramiro," written some time ago by the Minister of Argentina in Paris, in its presentation of the powerlessness of the Papalist cult to keep its devotees even "respectable" as to the ordinary conventions of morality. And the "recollections" of Count Boni de Castellane and the Countess Larisch in some New York papers a few years ago show that in this respect these novels are, in the main, true to Catholic life—at any rate in the "upper circles" of Papalist society.

"The Relic" does not relate crimes of violence like the other book, but the greed, deceitfulness and immorality of priests are set forth, while the journey to the Holy Land in quest for "a relic" for an absurdly superstitious aunt, affords opportunities for episodes of immoral conduct and a continuous series of lying letters to Portugal.

A book that should enlist the aid of the Protestant reader to the work of Christ's Mission, or of any body of workers trying to give the real Gospel to the people of a "Catholic" country.

### SOUTH AMERICAN POETESSES

Both by its contents and by its omissions, every number of "Inter-America" (Doubleday, Page & Co., New York) affords evidence of the sad truth that the Roman Church is maker of infidels on a wholesale scale. This magazine contains articles on literature, art, politics, history and philosophy by the most prominent writers in all Latin America, and it is an ever-recurring source of sadness that these brilliant minds should give practically no evidence at all of ever having received any of the light of the Gospel in any form whatever.

The October number has an article on "Contemporary Uruguayan Poetry," by Alberto zum Felde, Secretary of the Biblioteca Nacional, Montevideo. In it he writes of four women, whom he regards as "the culminating poetesses of Hispanic America." One of the four is a Chilean.

Delmira Augustini "was the first woman to put in our language the longings and melancholies of the sex, thitherto for many centuries prohibited by Christian modesty." She "broke the veils of modesty, and said what no woman poet had said before, inflaming her verses with the fire of a new truth." The eroticism of this poet, although it is bare of Christian drapery is wrapped in a halo of revery that idealizes its forms like those of statues." Juana de Ibarbourou wrote "poems—her best poems, perhaps that would be considered by social orthodoxy improper reading for young ladies. All her

poetry consists of love for the earth and delicate sensuality." "In her is not to be found any cult of invisible things, she neither aspires to nor hopes for anything posthumous or extra-human." "Her poetry seems to ignore the words 'soul' and 'ideal.' Maria Eugenia Vaz Ferreira was of a different type. "Her desolate soul wanders over the earth, uncertain and without route in a perpetual contradictory longing." And of the four he writes:

Juana has a horror of death and she clings like a gluttonous bee to the swollen flower of the terrestrial life; Delmira asks of life the sublime reality of her dream, the deepest draught contained in her forbidden cup; Gabriela is the spirit liberated of all egoism, which asks of life only strength enough to elevate other beings; Maria Eugenia wishes only for death, the eternal shadow without a morrow that will close its tired eyes to the tedium of a solitary life."

Four young women, whose lives appear to have been worse than wasted—without God, without hope, without happiness. The great need of Uruguay and all other Latin countries is the Bible which will show them the way to God, to happiness on earth and the joys of Heaven hereafter.

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Please ask a Roman Catholic friend or neighbor what he thinks of the article "The Gospel in the Douay Bible" in the last issue you received. We would be glad if you would tell us his reply.



## IS "ROME" TAKING "LONG CHANCES"?

At the present time there seems to be a possibility that "Rome" is taking a somewhat "long chance" in the matter of educating the American "subjects" of the Pope. We read nothing of the establishment of parochial schools of the American type in any of the great Catholic countries in which illiteracy runs to from 40 to 60 per cent. of the population, after four centuries of domination by the priests of Rome. And while now and then we read boasts of the age of such universities as those of Mexico and Peru, the nature of the curriculum is carefully omitted, and the names of their "sons" who have achieved distinction in the world at large are negligible in point of numbers. As things are now, there are, at a conservative estimate, some thirty millions of lapsed Catholics and their descendants in this country alone, most of whom are to be found among the alleged 60 per cent. of our population said to be without any church affiliations. A former Roman Catholic recently told the writer that when any Roman Catholic begins to think, that is the beginning of the end of his real Catholicity, whether he severs himself from the Church or not.

Nor is the reason for this far to seek. The most important dogmas of Rome are as contrary to common sense as they are to the Scriptures as contained in its own Bible. Take the most important of all, perhaps, the Mass and Transubstantiation. If we grant these premises: the "fall" of man in Adam, whereby all his descendants became "sinners"; that God provided a plan of redemption which involved the death of Christ on

the Cross as an atonement for the sins of all men; and that all men who by faith accept their individual share in that atonement receive the forgiveness of their sins; it is unthinkable that the Almighty would provide an incomplete salvation; that the sacrifice of Christ was incomplete. Yet "Rome," by instituting the "unbloody sacrifice" of the Mass in practise states the latter proposition, and states the former by saying that the sinner must piece out with his own good works the effects of the atonement wrought by Christ. Furthermore, the salvation purchased by the Atonement of Christ is so incomplete that all Catholics must, at death, spend an indeterminate period in Purgatory, the torments of which are almost if not quite equal to those of Hell, to purge the soul of sin before it can appear before God. And then, too, there is the miracle-working priest, who by a simple incantation transforms a wafer of flour and water into the actual body and blood of Christ.

This does not pretend to be a complete statement of the whole case, but it is, in the main true; and its absurdity lies very near the surface.

Again. Not one of these doctrines is plainly set forth in the Catholic Bible itself; and the most non-Catholic—and indeed positively anti-Catholic—epistles in the whole New Testament are the two Letters of St. Peter, whom Rome declares to have been the first Pope. The second chapter of the first Epistle is positively anti-Catholic in respect of Peter being the "Rock" on which Christ would build His Church, and the "priesthood" of the laity, including women.



In view of these points—and there are many more—it would seem that the placing of education in any “high” degree within reach of the laity was a somewhat risky proceeding.

But possibly the hierarchy regards it as the least of a choice of evils.

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#### “Rome” or the Republic—Which?

In adopting, during the course of its meeting in Topeka, Kan., a resolution urging that, if the United States is to survive, the prohibition laws must be enforced, the General Assembly of the United Presbyterian Church definitely aligned itself upon the side of the most enlightened thought of the country, says “The Christian Science Monitor,” June 10. “As a nation,” the resolution read in part, “we must meet the challenge of those who prefer the glass of beer to the safety and security of our people, and of those who would make money out of an outlawed traffic at the sacrifice and expense of our country’s ideals.” There is involved in this action more than a mere statement of platitudes; it represents a public acknowledgment of fealty to the Government of the American Union.

The point where this touches Christ’s Mission work is the fact that throughout the country the Papalist priests, press and people are the most conspicuous flouters of this law, and that the canon law of the Church and the Encyclical “Immortale Dei” of Pope Leo XIII boldly declare the right of this alien “Church” to select which law of any State its membership may disobey if it chooses.

#### AN “ITALO-AUSTRALIAN UNION”

“The Protestant World,” Sydney, Australia, notes the creation by the Papalist Bishop of Kimberley of an organization named as above, and writes concerning it: “It is only natural that Rome will lose no time in gathering Italians who are Romanists to the Church. Of that we do not need to complain. But it is a very different proposition when they proceed to form an “Italo-Australian Union,” of which the parish priest is to be the “official head and spiritual adviser.” If the union is to be one of Roman Catholics, why is the priest to be given an official position over every branch, and the control of all its funds?

“The only feasible answer is this: That the ‘Italo-Australian Union’ is one more political union, created for the Roman Church, and that to be under the commands of the priest. So that in days to come these people brought into Australia at the expense of the Government, will be fully organized and under orders from the Church to be in full allegiance to the Pope of Rome, which means that the “New Italo-Australian Union” will be anti-British, and disloyal, and a menace to British-Australian institutions.”

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Out of a Polish population of 185,000 in Buffalo, N. Y., only 125 are members of a Protestant church (our Baptist Mission). Multitudes are atheistic, bolshevistic, socialistic, in the usual Continental sense.

## ROME RULE IN MASSACHUSETTS

Last month we directed attention to the article in the October "Forum" (35c., 247 Park Ave., N. Y. City), "Does the Pope Rule Massachusetts?" Considerable evidence was given to the effect that he does; and when the reader has read Kate Sargent's second article, in the November issue, he will conclude that in respect of popular education, the press, the legislature and the administration, the Old Bay State is ruled by the Vatican, through the Papal Viceroy, Cardinal O'Connell. "The Governor, Lieut.-Governor, and more than 180 out of 279 legislators, are non-Catholics, yet the Roman Church has been able to bring such pressure to bear on legislation against which it has set its face, as to halt, if not deadlock all progressive action."

On page 732 is a sentence that explains in simple language the opposition to the Federal Education Bill, although that is not referred to in Mrs. Sargent's article.

"Any movement toward improvement in public education hits the Church in three ways: it reinforces that control of education by civil authorities which is contrary to the Catholic ideal; it develops a liberal thought which in every generation has proved a danger to the Church's control over its followers; and by raising the standard of the public schools, it constrains a like improvement in the parochial schools."

Were it not such a vitally important matter, that part of the article that deals with the education bill bat-

tle of 1919 would really be amusing--especially the photostat of a letter facing page 737, supposed to have been written by a Papalist high school pupil. This is signed "Harold F. Foye," and bears the signature of his father written under an endorsement of his son's epistle, "Frank Foye." The promising youth in this letter said, among other things, that he would "certainly urge his father and friends to remember at the polls the fair-minded legislators who refused to endorse the uncalled-for mischief-making Chamberlain measure."

In one of the final paragraphs the author says: "Underneath all the turmoil lies the inexorable fact that certain principles of Catholicism and the fundamentals of Americanism are irreconcilable." And the seriousness of the situation is set forth in the closing lines expressed thus: "In the clash between American institutions and the Roman hierarchy compliance has been chiefly on the part of the former. The point seems approaching beyond which further surrender on the part of those institutions would be suicide. Will they survive?"

One good thing about the present situation in Italy is that we can get a good idea of what conditions will be like here when America is "made Catholic."

An excellent present for your Pastor  
—"Foxe's Book of Martyrs."

## ROME'S NEW LYING OFFENSIVE

Last month we directed attention to the vigorous offensive that has lately been inaugurated against Protestantism in this country by means of literature, much of which is being circulated by mail. In this way the Papal agents are using the Federal Government as an instrumentality by means of which they work to destroy the liberties of the nation.

And now the "New York Times" is placing its prestige and circulation at the disposal of the enemies of the Republic by allowing its advertising columns to be used for the purpose of deceiving uninformed people as to the true nature of the doctrines and practises of the alien Church in the interest of which these statements appear. No little skill is shown in the manner in which these notices are presented. They all bear the assertion: "These advertisements inserted daily and paid for by a native Pittsburgh Catholic business man who believes in his religion." This, of course, is substantial anonymity, in that no protest or contradiction can be directed to the "business man" in question; and another advantage is that no one is really responsible for the statements made. Some statements are absolutely false as to fact: as, for example, that the Founder of the Red Cross was St. Camillus of Lellis (Oct. 13). The real founder of the Red Cross, according to the Century Dictionary, was Henri Dunant, and it was formed to carry out the conclusions of a Conference held at Ge-

neva in 1864. If anyone should challenge a priest as to the falsity of this assertion, the reply would be, in effect, "Neither the hierarchy nor the Church itself can reasonably be responsible for any assertion that an irresponsible and misinformed layman chooses to publish." The Editor at once addressed a brief letter to the "Times," quoting the Century Dictionary on the point. He did not expect either insertion or return, and it was unto him according to his faith, or lack of it.

On Oct. 10 appeared this statement: "Catholic truths have stood the test of human reason for 1,900 years. If they were not reasonable they would have been rejected centuries ago." We wrote the following letter to the "Times," which was promptly returned to us:

To the Editor "New York Times":

Sir: In an advertisement about the Roman Catholic cult in your issue of last Saturday the advertisement says: "Catholic truths have stood the test of human reason for 1,900 years. If they were not reasonable they would have been rejected centuries ago." Passing over the fact that the Roman Church has not existed for 1,900 years, it may be pointed out that 90 of the 110 millions making up the population of this country today "reject" them either positively or negatively, including a good many millions of "lapsed Catholics" and their descendants.

Furthermore, the Pilgrims, the

Puritans, and the men who gave us the Declaration of Independence and the Constitution of the United States, and created our system of government certainly rejected the "truths" of Rome in doing so. They did this so effectually in giving us liberty of conscience, liberty of the press, liberty of speech, liberty of worship, and separation of Church and State—to mention a few of the most conspicuous—that Pope Leo XIII, in the Encyclical "Immortale Dei" (1885) condemned all these *seriatim*, as driving his Church into an "unrightful position." ("Great Encyclical Letters of Pope Leo XIII." Benziger Brothers, New York. Imprimatur of Archbishop Farley, 1903, pp. 120, et seq.).

The United States, Great Britain and her colonies, and the Scandinavian nations have "rejected" the "truths" of Rome on a more wholesale scale than any others; and the wide difference in the social, political, educational and economic conditions in those countries, compared with those of Central America, Spain, Portugal, and other lands under the control of the priests of Rome is plain to all the world.

There is considerable "rejection" of "Catholic truths" going on in Europe to-day. Before the war there was a vigorous "Los von Rom" movement in Austria, and another is in progress in Czechoslovakia to-day. If Catholic "truths" are not good enough for European

Catholics, they would not be of much value to American Protestants.

M.

No reasonable person could object to the priests of Rome setting forth the doctrines of their Church in advertisements if these were stated correctly. But the wording of these advertisements is in practically all cases misleading in itself, either because of the skilful use of words that have one technical meaning in the Roman Church and quite another among Protestants, or by the omission of some essential feature. For example, "A Catholic makes the sign of the Cross . . . ever reminding him that Christ died on the Cross to save him, and of the blessed Trinity," etc. But there is no suggestion that the death of Christ on the Cross was not sufficient to "save" him completely, and that the "unbloody sacrifice" of the Mass must be offered up daily as a propitiatory sacrifice to appease the wrath that God still entertains against him.

This "crucifying of the Son of God afresh" is thus described in "Manna"—a paper for children—March, 1925 (St. Nazianz, Wis.): "Holy Mass is the Saviour's unbloody sacrifice of the Cross. On the altar Jesus ever offers anew to His Father His bitter passion, His awful death on Golgotha. Sufferings and death, real there, are but mystic here. Upon the altar is re-presented the actual agony in the Garden of Olives, the actual scourging and crowning with thorns, the actual crucifixion, the actual piercing of His heart with a lance . . . Yes,

the whole cruel, heartrending reality of His death on the Cross. This is what Jesus offers to God, the Father, during Holy Mass."

The advertisement contains no suggestion that the "business man" must piece out the imperfect salvation wrought by Christ on the Cross by good works of his own. The immense difference in the meaning of the word "save" to the evangelical Protestant and to the Roman Catholic is obvious. The converted Protestant knows that Christ died to save him from the guilt and dominion of sin; he knows that the sins of the past are all forgiven, and that he is a member of the divine family, whose Elder Brother is Christ Himself. The Roman Catholic knows that he has not been delivered from either the guilt or dominion of sin: he lives under an abiding sense of the anger of God, and in spite of his continual attendance at the crucifying of the Son of God afresh in the unbloody sacrifice of the Mass; he knows that he has not profited thereby one particle; he still keeps on sinning, and although he has been regularly to confession all his life, he is no "better" than when he began, and at the end of a lifetime he has nothing better to look forward to than an indeterminate period of years to be spent in "Purgatory," the fires of which are as fierce as those of Hell, according to St. Augustine, quoted by the Brooklyn "Tablet" not long ago. Nobody outside the Church who really understood this scheme of "salvation" would take a ton of it as a gift.

On Oct. 21 we are told that "the Catholic Church invites all Christians to return to that great Mother Church, which teaches to-day the same unchanging faith taught by Christ and His Apostles." In the first place the Roman Church is not the "Mother Church" at all. If any existing Church is the "Mother" Church it is either the Holy Orthodox, or one of the smaller Christian bodies of the East, probably either the Gregorian or the Nestorian. "Rome" as a Church claiming authority outside the See of the Bishop of Rome did not exist for several centuries after Christ. Nor does it teach any of the essential truths of the "faith" taught by Christ and the Apostles. It does not teach—in practise—that Christ can and does "save His people FROM their sins"; it does not teach its people that Jesus loves them all the time, that He is ever willing to hear them and bless them. It does not teach them that the blood of Jesus Christ, His Son, cleanseth them from all sin; it does not teach them that salvation is by faith and not by works, and that by the works of the law no man can be justified. Jesus Christ and His apostles taught a complete salvation, by which if any man be in Christ he is "a new creature." Jesus Christ never ordained a priest, never even mentioned such a theory that any unbloody sacrifice would be needed after His departure to satisfy the unappeased anger of the Father, and never even suggested the idea of any such "place" or "state" as that of "Purgatory." Christ never suggested

that salvation was impossible outside the fold of any religious organization, Italian or other. He never formulated the Creed of Pope Pius IV or anything like it. He never said a word about the grace of God being communicated by any "sacraments" and baptism and the Lord's Supper were the only two ordinances that He sanctioned. The other five "sacraments" were "made in Italy" like the politico-religious close corporation known as the Roman Church itself, for the purpose of tightening the grip of the priesthood upon the people. If the "business man" who pays for these deceitful pronouncements would study his own copy of the Douay Bible (if he has one) he would soon discover that all the chief features of the teachings of his Church were conspicuous by their absence. On Oct. 22 we were told that the Catholic Church "cherishes the Bible." He does not define the word "cherishes." There are four millions of Poles in the United States, and the largest Catholic publishing house in the East, if not in the country, told the writer they did not know any house from which he might obtain a copy. As late as 1895 Pope Leo XIII issued the Constitution "Officiorum Ac Munerum," virtually forbidding the laity to read the Bible.

On Oct. 19 the public was solemnly informed that the "Catholic Church builds and maintains her own schools that her own children may have a knowledge of God." Nobody acquainted with the Roman Church will believe that for one moment. The

purpose of the Roman parochial schools is to implant in the children submission to the will of the "Church" represented by the priests of Rome in all the relations of life; also that they may be taught that the Pope is the Vicar of Christ, and the visible representative of God on earth; that the Roman Church is "the only true Church"; that the Italian Government robbed the Pope of the Temporal Power and the States of the Church like a burglar breaking into a house; that the American fundamentals condemned by Pope Leo XIII are evil principles, and that the authority of the priest and the Church must be supreme in their lives. As to "knowledge of God" how can they be taught any conception of God other than that of the Church itself, which is entirely contrary to that presented in its own New Testament by Christ and His apostles? If the children in the Papal schools received worth-while knowledge of God and of the salvation wrought by Christ on the Cross, Catholics would be the most Christ-like and pious people in their several communities, and would, as such, form a conspicuous body of Christians known and read of all men. Incidentally they would be conspicuous for material prosperity, for godliness is profitable for this life as well as that to come. So far from this being the case "Catholic neighborhoods" are everywhere conspicuous for poverty, drunkenness, gambling, ignorance and superstition. Perhaps the most glaring indication of lack of



"knowledge of God" is the existence and size of the Holy Name Society. Of course there is a widespread belief that its organizers are more concerned about the impression caused upon politicians of all kinds by huge parades, usually held about election times, than they are about abstinence from profanity, but nobody acquainted with the Catholic people credits it with any worth-while influence in that direction. Not long ago in Hoboken a Catholic judge said at a breakfast of a local branch, that 90 per cent. of the members used profane language when they thought the occasion called for it.

These are just a few items taken almost at random. At this writing we have not seen a single article or comment in any Protestant denominational paper tending to put its readers on their guard. If the editors think that "nobody will be deceived" by these advertisements, they are likely to find, after a time, that the membership rolls of some of their churches will give practical proof of their error of judgment.

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#### Roman Catholic Ethics in Brazil

"The Brooklyn Eagle" of Oct. 17, 1924, had an article on Brazil, written by Mrs. David C. Collier, wife of the Director General of the recent National Exposition at Rio de Janeiro. It contained the two following items, which throw a lurid light on the ethical standards of a Roman Catholic country. We opine that the most foolishly "tolerant" non-Catholic in this country would be

sorry to see them introduced here:

There are many laws that to us are very strange, but when explained are right for them. In case of an injury on the street no one can touch the injured person until the ambulance arrives, and if you do touch him and he dies, you are tried for murder. The law was made because when some poor, unfortunate was hurt the crowd soon had his pockets emptied and didn't always leave all of his clothes. Frequently there was no way to identify him.

There is no capital punishment in Brazil, and their murders are not so great in number as ours.

One of the strangest laws to us is that a woman can marry a dead man provided he has not been dead more than seventy-two hours. Because there are no divorce laws men hesitate to marry out of their social circle and be ostracized by their relatives and friends. Especially so as a woman of lower social scale does not hesitate to live with a man, make a home for him and have children. It is for the protection of these children that the law was passed. If the woman appears before a magistrate with two witnesses who swear that they have heard the man express a desire or intention to marry her, a ceremony is performed, and the woman and children inherit the estate.

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